

BLUE GRASS BLADE

VOLUME XVIII.

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Number 29.

MARCH OF EVENTS

Protestantism a By-Product of Catholicism to which it is Returning

(By Lucien Stebbins.)

The Mangasarian and Gibbons contentions as to who burned Joan of Arc may prove interesting and profitable to a realization of the drastic methods of the Roman Catholic church right here and now in the United States.

Informed society knows that Joan of Arc, as well as Giordano Bruno, were burned by the church and state oligarchy of the Roman Catholic breed—whether of England or Europe is immaterial.

It is also a matter of general information that Christians of the protestant brand, both in England and America, burned witches and Quakers by church and state authority, on the plea that they were "undesirable citizens."

This shows that Protestantism is simply a by-product of Roman Catholicism, to which it is already returning, to return, as a child to its mother.

Such incidences as this of Joan of Arc are timely reminiscences of the dead past, as they serve as valuable guide posts to point to the immediate future.

The burning question of the now is, "What is the character of the church and the Christian religion in the twentieth century, and what are we going to do about it?"

Religion is a "superhuman and supreme authority," claimed by priests as agents and interpreters of the will of an Almighty God, to govern this world with a tyrant's despotic power. Such it claims to be, such all usage and practice of law, learning and philosophy recognize it to be.

Personal and individual opinions in regard to religion amount to no more than the sands on the seashore. They are simply playthings for the winds and tides.

Religion is the upas-tree of ignorance and despotism beneath whose poisonous shadows reason and freedom die. Religion is the hypnotic spell of the priest, the clown, the charlatan and the knave.

It puts the unthinking masses to sleep and then robs them. Religion is the potent and indispensable factor in all despotic governments. Religion is the deadly enemy of reason and liberty.

The Roman Catholic religion is now being repudiated in the land of its birth. France has driven its black-gowned Jesuit priests from her borders, and they are flocking to the United States, where they are working their way into places of influence, where they can control the administration of the government. They are hand in hand, and "cheek by jowl" with the great corporate interests of this country and helping them to rob the American people of their few remaining liberties.

In the face of this situation Protestant ministers lie down like dogs at the master's feet.

Joan of Arc is four hundred years away, but the same interests that burned her, and in 1600 burned Giordano Bruno at the stake, have just assassinated Francisco Ferrer in Spain. Thus we see that the character of Christian religious is unchanged, in spite of centuries of education and enlightenment.

Religionists burned witches and Quakers in England, and also in Massachusetts, and are now burning up the liberties of the American people.

These interests now constitute an international compact between the monarchical governments of Europe and the American republics, also of Mexico and the Latin republics of Central and South America. The object of this com-

bination is to crush civil and mental liberty, in order that an imperial oligarchy may reign supreme throughout the world, with the pope of Rome as the supreme temporal ruler and God's vicegerent on earth—the most stupendous scheme of all ages.

Some of the "straws which show the direction the wind is blowing" along this line, within the last fifty years in our country, are the adoption of Abraham Lincoln's "no taxation without representation," and it can not be forgotten that every participant in that dastardly plot were Roman Catholics, as can be proved by judicial records), the execution of the Haymarket victims, the attempted judicial assassination of Moyer, Haywood and Pettibone, the attempted return of political refugees from Russia and Mexico upon the most trivial and unusual subterfuges, the intimate relations established between President Taft and the pope of Rome, under the pretext of protecting the pope's interests in the Philippine Islands and Mr. Taft's assurance to the children in the parochial school of Pueblo, Oregon, that "we belong to the government," and his admonition to the Protestants to unite and perpetuate the cause of religion; the notorious report that upon Theodore Roosevelt's return from his African trip he will proceed to Rome and have the "honor of Roman citizenship conferred upon him" (not Italian citizenship, but Roman), and the complacent announcement to the voters of America by Mr. Roosevelt's son-in-law that Roosevelt is to be the next president of the United States.

Note the fact also that the perfidious assassination of Francisco Ferrer, which has taken all Europe from center to circumference to a storm of protest, has scarcely made a ripple upon the snug complacency of American newspapermen and little, if any, protest from the pulpits.

This one fact alone should open the eyes of every true lover of liberty to the power of Roman Catholic influence upon the press and pulpits of America.

Another significant indication of the tendency of our government to Roman Catholic control is that the police force—which is almost entirely Roman Catholic—are permitted to use inquisitorial methods of torture to wring confessions from their helpless prisoners, whom they make believe there is no other way to reduce themselves of the tortures inflicted upon them. This is a revival of the methods of the old Spanish Inquisition and has been inspired by Roman Catholic ecclesiastical influence, and no other.

The democratic bulwarks of sleep and then robs them. Religion is the potent and indispensable factor in all despotic governments. Religion is the deadly enemy of reason and liberty.

In this infernal doctrine has been preached for the last 2,000 years. Men of high intellect, otherwise believe in this doctrine of the Christian religion. Not only this, but they have established a government in which the majority of people have to suffer for lack of food in the midst of plenty, while a few have all the wealth at their command.

In this struggle for existence different remedies have been applied to overcome the evil, but still suffering grows worse from day to day. Fortunes grow like mushrooms, in a fortnight, while on the other hand, children are crying for bread, and shiver with the cold. That there is something wrong in the machinery of the government is not denied, but so far as the defective parts have not

been discovered. Some say an income tax will set things right, while another speaks about tariff reform, and still another advocate anti-trust laws, and Mr. Channing Severance, in the your issue of June 5th, claims that the single tax, the theory of Henry George, would cause all poverty to vanish from the face of the earth.

In analyzing this case before us, we notice that it is not so much the matter in not having produced of kinds to sustain life and happiness, but the symptoms show that the necessities of life are not properly distributed, and for that reason we want a remedy that will will distribute the product of labor in a proper manner.

Money is a measure of all wealth. Whoever has money has wealth. It is exchangeable for all the comforts of life. It will buy land, houses and homes, in fact, it will buy everything. Now the question arises: How can we get that money in order that we may buy what is needed? The answer is simple: "Work for it!"

Suppose our government would employ all idle laborers for public service and pay them in legal tender certificates, from the President down to the lowest servant. It would at once relieve us from all national debts, and the money would flow freely through the channels of trade, and all men who would work could buy as they liked, and no better money could be had, as it would be redeemed by honest toil, and the people would prosper without and poverty to check them.

This is the only remedy that will go to the vital spot. It will eventually starve out all drones and speculators, and the only trust would be the people themselves.

Those who have the gold, let them use it as they like, but it is the labor or service of men from which all wealth comes.

Now, in order to keep this currency in motion, it would be necessary to draw a certain per cent from the circulation by a direct annual tax. This would make a continuous flow from the treasury to the people, and back to the treasury again, and by this means the government would be able to keep a normal supply, and thereby have stable prices.

This system is not new. It has been in operation in the Civil War, and our soldiers were paid in national currency. When did the rich Lincoln say, "We are the richest nation in the world, and pay our puppets with our own money," plutocrats at once made preparations to destroy greenbacks, and nailed this country to the golden cross, and the people have suffered untold agony ever since up to this day; and now by the aid of the church and the press our capitalists are able to befuddle the mind of the public and make them believe that men are all created equal, and that all men are equal before the law, when in reality the majority of the people are but slaves.

A. LUTTERMAN.

Ackley, La.

ARE MEN CREATED EQUAL?

Ever since the birth of this nation the majority of the people have believed that men are created equal, when the fact is well known that we are not equals physically or intellectually.

Shrewd men have always taken advantage of their less crafty fellowmen, and have succeeded to the extent that over one-third of the population live in idleness at the expense of the producing classes. They have built schools and colleges, which graft the minds of the people to suit the fancy and teach them to believe in a god who makes the rich and the poor, that whoever believes shall receive eternal bliss, but those who believe not shall be damned forever.

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(Continued on Page 3.)

HALLEY'S COMET

PROVES THERE IS NO GOD

In its Flight Through Space Encounters No Heaven, Spirit Abod or Mansions in the Sky

Series No. 1 published in Hugh Pentecost's "Twentieth Century" Magazine. Series No. II in "The Investigator."

(Series No. III.)

BY OTTO WETTSTEIN, S. S.

Hailey's comet proclaims in majestic splendor: "There is no god, no devil, no heaven, no hell!"

In its journey of 75 years, flying through infinity at the rate of 3,000,000 miles a day (make an effort to comprehend it!) does it encounter god, heaven, spirit abodes, mansions in the sky, realms where angels dwell, hell and his satanic majesty, purgatory and kindred abodes of spooks? If so, what would be the inference?

It would at once relieve us from all national debts, and the money would flow freely through the channels of trade, and all men who would work could buy as they liked, and no better money could be had, as it would be redeemed by honest toil, and the people would prosper without and poverty to check them.

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A. LUTTERMAN.

Ackley, La.

I WILL DRAW ALL MEN UNTO ME.

(By F. E. Souther.)

I recently heard one of our daily day theologians preach a sermon under the above caption.

As I heard the minister forty years ago for the first time, so I heard him again, after over a third of a century for the second time.

I have a high regard for the aged minister who held out faithfully, who fought the good fight and kept the strangle, squared faith.

During the forty years he never grew an inch. Here he stands like a statue, a fixture; no evolution, no progress. He gave the same old version, made no new developments, but preached the sermon without eloquence and with no display of enthusiasm. Just as he preached it forty years ago. Certainly this is student and thinking somewhere off in infinite space, controls simultaneously the countless millions of cosmic bodies constituting the universe.

We cannot explain everything (nature) with something we know absolutely nothing about; nor accept an hypothesis in explanation of existence conveying ideas to which nothing in nature corresponds.

Astronomy is radically, though placidly, materialistic, and, incidentally, atheistic. No intelligent

materialists with that which is pre-eminently the most stupendous mystery of all mysteries. We know nature exists, theists—even god himself—have sadly failed to substantiate their hypothesis.

Why should the agnostic be an agnostic? Why not remain in the Catholic, Baptist or Lutheran church? If he can believe that an infinite, extensive personality or "omnipresent god" may exist within an infinite universe preoccupied by countless millions of giant incandescent, flying and gyrating cosmic bodies, then why not believe in an omnipresent devil also; garden virgin, rib and Harry, and myths originated in the dark ages of ignorance. That's all.

• • •

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What, indeed, do we KNOW about gods, gods—such as the incandescent—the puissant, underlying reality of all existence—removed from the universe, and there is nothing left; remove the countless gods and spirits of man's creation and the grand system of nature in all its glory, and all its terrible possibilities, forever remains.

When the theist explains his God, and more especially His "handiwork" or methods of creating monads, mice and men, while simultaneously attending all other phenomena in nature, we will kneel and worship him.

• • •

NO HEAVEN. CONSOLATION: NO HELL.

• • •

The Agnostic should not be an Agnostic because he is an Agnostic.

• • •

No one can reason himself into the church, but only out of it. A negative condition of mind—never to think a thought—will suffice to be a member in good standing. Reasoning will kick him out.

• • •

"Spirit" is an outline of a human form with nothing inside of it to create the outline of a form.

• • •

Physiologists KNOW that every organ, nerve and muscle, bone and brain, is a necessity to the perfect man; then how can we exist during eternity without them?

• • •

"Christian Science." What a travesty on science! Should be arrested.

• • •

All is peace. With our birth

communes; with death it ends. All again is peace. Why

your dear death?

• • •

To prove that the doctrine of immortality today is believed or

cherished from purely selfish motives, it would only be necessary to prove that a state of eternality exists is not desirable, and all minds, not in the clutches of priest or preacher, would forthwith reject it. This is why they have rejected hell.

• • •

Mystics persist in the statement that we don't know what matter is. I will tell them: Whatever IS, is matter. The underlying reality of all existence is matter.

The "stuff" we are made of is matter. The components of all

(Continued on Page 4.)

BLUE GRASS BLADE

FOUNDED 1884.

By
CHARLES CHILTON MOORE.

2nd edited by him until his death.
February 7, 1906.



JAMES E. HUGHES - Proprietor
126-128 North Limestone Street,
Lexington, Kentucky.
P. O. Box 393.

SUBSCRIPTION RATES.

By mail, postage \$10.00 p. yr. in advance.
Five new yearly subscribers at one re-mittance 50 cents each.

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One inch, single column, 1 insertion, \$6 cents; one month, or four insertions, \$1.00; six months \$5.00; one year, \$8.00.

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Half column, whole column, or larger advertisements at special rates upon application.

ALL SUBSCRIPTIONS to the Blade will be discontinued at the expiration of the term for which the subscription has been paid up in advance. The address slip on the paper will show subscribers the date of expiration of subscription. Back numbers or volumes omitted will be sent, if asked for upon renewal in case of discontinuance.

SHOULD ANY SUBSCRIBER change his or her address, advise this office, giving both old and new address, as desired. THE OFFICE of publication of the Blade is at 126-128 North Limestone Street, Lexington, Kentucky, to which all Free-thinkers will be given a hearty welcome.

THE BLUE BLADE is entered at the Postoffice at Lexington, Kentucky, as second-class mailing matter.

ADDRESS ALL COMMUNICATIONS TO JAMES E. HUGHES, Box 393, Lexington, Kentucky.

The Blade urges upon its readers to contribute articles for its columns. The poet has said: "Full a man of girth erst may serne the dark, unfathomed caves of ocean bear," and the same be true of your mind. Especially do we request articles from our younger readers. You may not be a Kidder, a Wilson, a Foote, a Ladd, or a Wetstein. Very few of us are. But you certainly can say something that will be of interest to your fellow-workers. These great men had their beginnings. Let us tell the readers of the Blade what you are doing and what you are thinking.

TO THE FRIENDS OF THE BLUE GRASS BLADE:

As is known to many of you, all the business interests, including the printing establishment of the undersigned, was thrown into bankruptcy, May 1st, and the business has been continued since under the direction of a Receiver appointed by the United States Court.

During these two months I have made every effort to keep the Blade alive, but as it is not on a paying basis, the Receiver has dismissed its insinuances.

For sixteen years I have published the Blade, and at no time during that period has it been upon a paying basis. For my work in editing and mailing the paper during these years, I have received practically nothing, while quite frequently I have had to go down in my pocket to help pay for the printing. I would cheerfully continue to do this without complaint were I in a financial condition to do so.

I can arrange with the Receiver to continue the paper myself, but it must be made to pay its way. If the friends of the paper, the friends of its late lamented founder, and my own friends will, to my help, the Blade can be kept alive. Hundreds and hundreds of dollars are owing on account of back subscriptions. Had these been paid me there would have been no trouble. Perhaps they will be some time, many of them at least, but the money is wanted now. Perhaps many of them will never be. Neglect of this kind has sent many a paper to the wall. The subscription price of the

Blade was placed at what it costs to issue the paper. There was no revenue whatever from advertisements, and the subscriptions that remain unpaid I lose. If I could afford to lose, there would be no complaint; but I cannot afford it. In the future, it is cash for everything for me. If I do not get the money out of the paper to continue it, I must stop it.

In the meantime I want to hear from the Blade's friends. I want to let me frankly what they think of the situation. It is not as if the Blade were a money-making property. Its continuance is not a business proposition. I am willing to give my time and efforts. What are YOU willing to do?

Each friend should send in a long list of subscribers, with the money to pay for the subscriptions. Subscriptions at fifty cents each, in clubs of five or ten, are preferred. Two thousand of these ought to be secured easily. This would guarantee the continuance of the paper.

I hope I may hear from you with a full and frank expression of your views, and an assurance of your assistance. In the meantime, I am doing all I can for the paper and the cause it represents.

Fatherly yours,

JAMES E. HUGHES.

BELIEF OR UNBELIEF—WHICH?

We find that the whole superstructure called Christianity is founded upon what they called a firm belief in something, the truth of which they don't nor can't possibly know a particle about.

In our estimate, the word "Belief" is one of the most deceptive terms, most meaningless and most useless words to be found in the Bible. It is calculated to deceive even the very elect. It is stated that in ease we wish to be saved, we must believe. But what are we to believe? First, believe in the existence of an infinite, all-wise Being, either material or spiritual, we don't know which (but the Bible says that he is both). Believe that the Bible is his inspired word and true to a letter. Then believe in the miraculous conception, birth, crucifixion, resurrection, ascension together with the saving qualities repposed in this man they call Jesus; believe that all who don't believe and are baptized will be damned; believe in a future life in either an endless heaven or hell; and then believe that all who don't believe as you do will surely go to either go to one or other of the above places.

This is, in substance, the Christian belief. But what does it all amount to? One sound sensible Truth is worth more to an honest, truthful person than all the belief in the Bible put together. Truth doesn't require any belief to support it. It is true without belief; and our belief or disbelief would not change it a particle. Had the system of Christian faith and belief been founded upon what they knew to be true, instead of what they believed or supposed was true, then they might expect others to believe also. But their belief either pro or con doesn't alter the case a particle.

We view it as an outrage upon the rising generation—young men and women—for ministers to get up in their pulpits and try to make them believe in something that looks unreasonable to them, the truth of which the minister himself knows nothing about, but tries to force his belief and opinions upon others who are innocent and try to scare them into submission against their honest opinions and sense of truth and justice. But we are pleased to see that ministers are not meeting with half the success in the way of forcing the people to believe what they did not 25 years ago. People are becoming too highly educated to take belief for truth, and by the time another century rolls around the services of the ministers will not be needed, because the people will choose rather to do their own thinking and reasoning upon this subject. Then they can believe only what they know to be true, and nothing more. Yours truly,

JOEL M. BERRY.

'REASON, ITS USE AND ABUSE.'

(BY A. E. WADE.)
I fully agree with Brother Severance in all that he says regarding the right use of reason, and its abuse; but, is he sure that he is not guilty of the same abuse of reason that he condemns? He says, "He (mortal man) has tak-

en the god idea, which owes its existence to a misused imagination, and erected upon it a fearful and foolish system of religion." This is a baseless and unwarranted assumption. Where are the facts that go to prove that the "god idea" owes its existence to a "misused imagination?" On the contrary, the god idea must have had its origin in the first attempts of reasoning among the primitive inhabitants of the globe; for we find that every people living had a god of some kind, from the ignorant savage to the most cultured and refined. The first query in the mind of a child, when it begins to exercise its reason is, "who makes little girls" or "who made me?" It sees objects that were made by man, and reasons that man must have made a maker, and it naturally concludes that someone must have made this world and the people living in it. That "fearful and foolish system of religion erected thereon," is not the result of the "god idea," but of a false and absurd conception of the character of god. In the primitive times, when men were ignorant and "superstitious," they observed certain facts, such as earthquakes, fire and floods; and not being able to see the goodness of such, naturally concluded that their god was angry and sent these disasters as an evidence of his wrath. Observing an apparent war among the elements, they inferred that each element was controlled by a separate deity, and from this arose Pantheism.

Pantheism (the one god idea) which the Jews held in distinction to the Pagan religions, was an advance in reason from Pantheism, but they still believed that god was "angry with the wicked" and that he "repented" (changed his mind) when things turned out differently from what he expected. He further says, "If one assumes that there is a hell and a heaven and another world, he can reason for himself into no end of beliefs."

We assume nothing of the kind. We can prove that there is a heaven, a hell and a future life from facts that we know exist. We know that "the kingdoms of heaven" does exist here and now, for we, in a great measure, are in the enjoyment of it, which is not meat or drink but righteousness (right living and doing) and joy and peace" and from what we read in the daily papers of the we

above places.

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'REASON, ITS USE AND ABUSE.'

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MONARCH OF THE PRIMATES AND THEIR DESCENDANTS

(By Judge Parish B. Ladd.)

Far back in the morn of time when the lamp burned low, the earth's Primates, few in number, were casting off their arboreal habits and entering a less sealed life. Instinct was the ruling passion, conception was born, analysis was in its infancy; of knowledge there was none. The five senses were the only means of illuminating these geological primeval's understanding; vision led to the world; touch, taste, smell, sight, sound, hearing.

The Greek church fathers gave the forms Jhe, Jao, Jah, and Jahwe, as traditional, pronouncing Yahweh, coming from the verb hawah, or hajah, signifying "He will cause to come to pass." The older interpreters explain the name as "I am who I really am."

The tendency of modern exegesis is to read it: "I will be what I will be."

As to the date of the word, Jehovah, some scholars carry it back to Egypt, give it an early date, and make him the storm-god. Dr. Henry Bruegh Brey, an Egyptologist, finds on the monuments the word Aukh, a sun-god of Sucket, designated as "He who lives," which he says is the same as Jehovah.

On this flimsy rest, and on the assumption that the Hebrews were in Egypt, as told in the Bible, he builds up the theory that Jehovah was of Egyptian origin, or that the name came from that country. On more thorough research, and finding that the Hebrews were never in Egypt, that the Deutero-Isaiah story is a romance, I find myself forced to reject the belief that the name Jehovah was of Egyptian origin. As I find neither the name Jehovah, nor a trace of its philological germs in Babylon, I must conclude, on what has hereinbefore been said, that the land of Canaan, or the Deutero-Isaiah of Babylon, was where Jehovah came forth to christen the birth of the semi-Israel; and later gathered under his protecting wings those of El, still later, threw his imperial mantle over enlightened Christendom, where, as the Deus Primus of the celestial triad, his sovereignty will remain undisputed until the last rays of the setting sun of ignorance and superstition have gone down to return no more; then will the name of Jehovah mingle with those of the pagan gods, to bleach on the shores of eternity.

With most peoples, in pursuance of custom, this mighty orb has been personified, and given a proper name, as now Jehovah with the Jews. Lesser gods everywhere in trinities have been made, as also from the embryo of the sun-god, with an earthly virgin. But of these lesser divinities I am not to discuss in this article.

Passing over the divine personages of other peoples, I now come to treat of the sun-god, as held by the Hebrews and Christians, for all know that the Jewish God, Jehovah, is the same as the "deus primus" of the Christians, who worship two lesser gods.

Wherever the word god is used by the Hebrews and Christians, that name has been traced directly back to our sun. Let us now learn where the Hebrews got their god, Jehovah. The Hebrews made him claimed and endorsed him as their special tribal god. All the other tribes around them had their tribal gods. According to the Bible, the Levitical priesthood agreed with Jehovah, i.e., they entered into a binding compact, as sovereigns are wont to do, by the terms of which Jehovah was to be the sole god of the Israelites, and they were to his children. It is now in order to look into the nativity of the divinity, or perhaps better say his name and divinity. There is some diversity of opinion as to whether he was an Egyptian, a Babylonian or a Phoenician. I once thought the name was of Egyptian origin, but after more thorough research, I have come to believe that it comes from the god Adonai of Phoenicia. The word Jehovah in its full dress was not given to the world until the fifth or sixth century of our era, although its derivation goes back to at least 444 B. C. E., possibly 400 years earlier. If it be of Egyptian origin, the Hebrews have no record of it before Ezra read to his people the Thorat at the ruins of Jerusalem, 444 B. C. E., which he brought from Babylon; then it appeared in consonantal characters, in a much abbreviated form, such as Jhv, Jhw, Jhe, Jao, Jahweh, Gabrah, Gabrah, Gabrah. If the Hebrew vowels were known to the priesthood at that time, they were not in use in the sacred writings of that people, but withheld from them.

On the return of the Hebrews from captivity, if not before, they adopted the Phoenician language, i.e., the court dialect, which eventually became the sacred tongue of the Levitical priesthood and by them called Hebrew, leaving the common people to speak the language of the tribes around them, which at the north, was Armenian.

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Whether this name—Jehovah

was in use among the Hebrews before the Captivity, we have no sufficient evidence. If I am allowed to speculate on probabilities, the name may have originated at the time David consolidated the ten tribes of the lost sheep of El. At any rate, the name disappeared and was lost during the exile, when the remaining tribes worshipped the pagan gods around them, giving preference to the Phoenician god Adonai.

It is doubtful whether Jehovah became the God of the Israelites before the Captivity. During the Captivity it is sure that the captives worshipped the Chaldean god El, in the singular, and therefore became the Children of El.

El rendered Isra-el, which has ever since remained their sacred name, and used indiscriminately with the name Hebrew, rendered "emigrant" in a political sense. This name was given them when they migrated from Babylon to Palestine. We read in the Book of Seers and Prophets how Elijah created the world in six days. Later, the Bible in a second act assigns this task to Jehovah, which would show that the name Jehovah was after the return of the Israelites to Jerusalem, when the Hebrews exchanged El for Adonai, and made the name of Jehovah. This change of name was represented in consonantal characters, so as to be understood by the priesthood only; it being by them held too sacred to be used by the common people. In time the common people insisted on the insertion of vowel points, so that they could know the name of their god; but the priests held back and only yielded a few points at a time; and did they succeed in getting all the vowel points into the sixth century of our era, when, for the first time, they learned the name of the god to be Jehovah, a transition from Adonai, who was none other than our great solar orb.

On the return of the Hebrews from captivity, if not before, they adopted the Phoenician language, i.e., the court dialect, which eventually became the sacred tongue of the Levitical priesthood and by them called Hebrew, leaving the common people to speak the language of the tribes around them, which at the north, was Armenian.

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Most scholars of this time agree that the insertion of vowel points between the consonants, J h v b, so as to make the name Jehovah, are not the original ones from the old Hebrew, which renders Adonai, not Jehovah.

So, it will be seen that the name Jehovah was forced from the proper name, Adonai, which shows that the Hebrews borrowed or stole the sun-god of Phoenicia, which furnished the precedent for the theft of Jehovah by the Christians.

When the Masoretic text, Jhv, was first given its vowel points, its rendition was Adonai, but pronounced Elohim. This was a cheat of the common people.

With all the confusion between the spelling and the pronunciation of the name, Jehovah, it will be seen that the Hebrews, mount the ear of destiny, and ride over the myths, fables, and legends of the dark past, and give the world freedom to develop its vital forces without fear of mythical gods, devils or pits of eternal torment.

Off Fates, holding the reins of

men of America and Europe, are all Atheists, and so are charged by the leaders of the Roman clergy.

Awowed Atheism, the summit of human reason on religious matters, will some day in the near future throw its colors to the breeze, mount the ear of destiny, and ride over the myths, fables, and legends of the dark past, and give the world freedom to develop its vital forces without fear of mythical gods, devils or pits of eternal torment.

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destiny, speed that glorious day when all mankind shall be free to live, love and follow nature in all her sublimity as the Moscovite of the Universe. Then will religion come, with an end to all and the brotherhood of mankind be all in all.

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IF A MAN DIE SHALL HE LIVE?

ANSWER THIS QUESTION PLEASE.

"If a man die shall he live again?"—Job 14:14.

We can tell our friend Mr. Job that is a question that has both perplexed and perplexed the theological world for the last 1900 years, and no nearer an agreement or a decisive answer either pro or con than when the question was first asked. It is a difficult problem to decide. Millions have spent their lives trying to solve it, while millions more have made lunatics out of themselves, and still millions more have found an early grave worrying over it, and still no relief has come as yet.

We find people asking and worrying about the question of a future life every day. We wish we were able to answer Mr. Job's question, or else refer to some one that could. The best we can do, however, at the present time, will be to cite a few instances in which it is claimed that some have actually come or been brought to life again after the death had left the body and they were believed dead. The first instance will be that of this fellow they call Jesus. It is claimed for him that he was cruelly murdered or crucified, laid in the ground and buried the same as is customary in such cases. After laying there three whole days and nights that he came to life again and arose out of the grave safe and sound. For the truth of which we have the testimony of the first four writers of the New Testament. They are very well agreed as to the matter of his crucifixion that he was crucified, but when it comes to the cause and circumstances connected therewith, scarcely any two of them will agree on anything they will say about him. It is then claimed, however, after a few days that he bid his followers good bye and actually arose, went up alive and a cloud received him out of their sight and has not been seen or heard of from that day to this in strict violation of the inviolable laws of nature which we claim never has been done or never will be, the cases of Enoch and Elijah notwithstanding.

Please excuse this digression in the case of Jesus, for he is an important factor in the case and it seemed a good place to put them in.

The next case will be that of Lazarus. Here is a man that is said to have been dead and laid in the grave four days and the work of decomposition had already set in. But by some mysterious power unknown to mankind he is resuscitated and comes to life again. What do you think of that? Mr. Job does not that look a little like if a man die he will live again, it is not stated who becomes it? Lazarus after a rise from the grave immediately comes to life he had to die again and that would be another violation of natures laws, for one death like one god is a plenty. It is all this life calls for, and it is said that the living know that they shall die, but the dead know not anything.

Now comes the case of Jonah and the whale, and in our estimation it is one of the most remarkable and mysterious on record. In this case it is not stated that Jonah either died or was buried or that he was buried. But it does state that Jonah was swallowed by a great whale, and that he was incased in the whale's stomach without a breath of air and under the influence of the powerful digestive organs "for three whole days and nights." Then he was cast up by the whale on the dry land, all safe and sound. If Mr. Job could believe such a statement as the above then there would have been no necessity for him asking the question: "If a man die shall he live again?"

We now propose to answer Mr. Job's question from our own point of view and see what the readers of the Blade may think of it.

We can tell Mr. Job that we see no reason why we should not live again. There would be no more mystery about another life than the present one, but in all cases it would have to come under the same conditions exactly as the present one, and happen right here on this earth just the same. This is all the world we know of and who knows but what we may have lived a life or two before the

present one. This world has been here from time immemorial and always will be. A constant change is going on and the chances for another life on this earth would be no more unexpected or mysterious than the present one. At all events we would advise our friend Job along with all the rest not to be worried a particle about another life for in case there should be one it will be a repetition of the present and no more unexpected or mysterious.

Yours truly,
JOEL M. BERRY.

CREMATION.

It is high time that Free Thinkers, at least, should substitute cremation for earthly burials. I know that it is very hard even for enlightened people to get rid of prejudice. We are all creatures of habit, and we cling to old customs in spite of our reason. But the crematory is in every respect preferable to the graveyard, even from a sentimental point of view. It is better to have the bodies of our friends reduced to ashes in an hour than to let them slowly rot in the ground. Can the imagination of man conceive of anything more horrible than the state of a body after it has been in the ground two or three years? Is a graveyard a pleasing sight? Why should we put stones over the graves of our friends? Is love so strong that it can hold us kept alive by outward signs? Innumerable proofs furnished by scientific men of all ages show that earth retains instead of destroying the germs of disease contained in a body and that in some degree will contaminate its surroundings. If a graveyard is a menace to the living it should go. I never pass a graveyard without thinking of the needless and foolish expenditure of money in many different ways. Thousands of persons yearly distress themselves in order to make a show both in coffins and expensive shrouds to hide away under the ground. When I am dead I want no superstitious memories or incantations to myths and dumb gods said over my remains, but I wish to be taken to the nearest cemetery and have my ashes scattered over the green and hilly land of my friends see fit. I believe with Solomon, Job and authorities elsewhere, that when we are dead we stay dead, but christians of all kinds expect a mansion somewhere after death where they will be clothed with rationality and with a memory made perfect and expect to be happy, even though they remember all their short comings here, and all the woes and agonies their friends and loved ones still have to endure. We all have moments of regret for not having improved every moment. Will so, can we be perfectly happy? Does the blood of Christ wipe out all consciousness of wrong doing? Or do we retain in our memory only our good actions?

EUGENE B. TANNER.
Attice, Ohio.

HALLEY'S COMET.

(Continued from Page 1). things—the infinitely large and the infinitely small—are matter. Air, fluids, gases, the ether, electricity (though beyond the limitations of our intellect, all are a form of matter. Whatever exists is matter, and what ever is not matter—gods, souls, spirits, specks, etc.—does not exist.)

The Unknowable. We can comprehend limited quantities, periods, numbers, distances, power, ton, a thousand tons; we can approximately estimate numbers and sizes of words, and sum up to thousands and millions; then, owing to the limitations of our intellect, our ideas become vague and confused. This is the only un-knowable. While we cannot grasp infinitude of space and an infinite number of cosmic bodies existing therein; infinite time in the past and future, yet we can and must logically and analogically infer the above abstractions, especially because their antithetical propositions—limited time, space and matter—cannot be rationally entertained. The only "Unknowable" is simply an infinitely increased sum or quality of the known.

Call your God "He" and you have a rather exaggerated, vengeful, old man, or patriarch, with physical structure—a man, yet an animal. This cannot be a God.

1909—1909

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Call your God "It" (which you must, if you don't believe in a man-god), and you have the mindless and unconscious forces of matter, void of all the essential attributes of a "Heavenly Father" who can respond to the applications of humanity, and which cannot be a God!

You, my dear friendly friend, worship tradition, a book, the unknown and mythical. Materialists confine their belief to well-established truths and facts. You believe in what nobody KNOWS; we believe only in what everybody KNOWS or may KNOW.

It seems to me unreasonable to believe that God or Nature would have made death of the individual the most prominent, self-evident fact of everyday life, if we were destined to live forever.

Clamoring for eternal life is like longing for eternal youth, physical perfection, ideal beauty, genius, a hundred years of robust, earth-life, all denied a vast majority of frail mortals. It demands even green lawns that never need mowing, white draperies that never require washing, spacious and furnishings not made by hands, roasted squabs flying around, and milk and honey free to all. It greedily desires an insatiable appetite and continuous courses, unending honeymoon, and a happy eternal life, that dynamically cannot explode, etc., etc., all conditions and states which we know are impossible.

"No Platform." Will Prof. Jamieson enumerate every science in existence—everything science has verified, everything discovered by telescope, microscope, spectro-scope and photography; in the laboratory, crucible or on the dissecting table; the sum of all his KNOWLEDGE; omit nothing; add moral ethics, hygiene, esthetics, poetry, music, art, and even in telling the build up a grand and noble humanity; if he will do this, he will have a clear conception of the platform of the Materialist's Association. The Professor considers it "too narrow." Can he broaden it?

A God now-days cannot create a human being without the assistance of a lusty, able-bodied man. But man can accomplish the task without the least inconvenience. Hence man is more powerful than God!

In the absence of personality, personal attributes cannot exist.

The living human organism is a tangible basis for all psychic phenomena. Decarnate spirits or souls have no basis at all.

Life will end. True. Did it not begin? Are the countless millions who will live after us, in misery and despair, because they do not participate in life's battle's now? No; neither will we grieve and suffer when we are where we are.

It was the supposed need of a God that originated all Gods. Now, when science demonstrates

that all phenomena are a spontaneous product of the marvelous potencies of matter, the need of a God vanishes. And with the USE of a God gone, the hypothesis explodes. As Hugh Pentecost said:

"A useless God is no God at all."

Materialism reduces the mysteries of nature to their minimum. Theism augments the problem beyond the hope of final solution.

La Grange, Ill.

AN APPEAL

Ladies and Gentlemen:

We the undersigned address you in the interest of humanity, and in commemoration of the heroes and heroines who have died for human liberty.

We believe that such a cause will strongly appeal to you. We are members of the Indiana Rationalist Association, The Buckley Secular Union, The Rational Association of America, the Independent Religious Society of Chicago, and the Paine Historical Society; and are subscribers to all the leading Freethought papers in America. We urge each one of you to unite at once with one or more Freethought societies, and subscribe for one or more Freethought papers. We are perfectly sure if you do so, your brothers and sisters will also have the proud satisfaction of seeing the stainless flag ramparts of the motley hosts of freedom waving upon the dismantled ramparts of the motley hosts of superstition.

If gods and devils and priests, the only enemies of the race, are ever overthrown, it must be done by organized Rationalism. There is no example in the whole history of the world where an organized priesthood ever relaxed its fleshly grip from the throat of liberty.

The Ethiopian could change his skin and the leopard his spots as easily as a Pope or a priest could become a lover of humanity and freedom.

We therefore beseech all Rationalists

every one of you—to get together in a compact organization, and help to implement the reign of reason in the Republic requested to us by Jefferson, Paine and Franklin.

The idle old strumpet of orthodoxy sits in the palaces and parlors of the world, and compels mankind to do her bidding and to pay her homage.

By the perfect organization of her ignorant dupes, she compels our politicians and our so-called statesmen to become her panderers, procurers and tools for her infamous uses. This vile old hag intrudes herself at every birth,

and at every death, at every marriage,

and in our schools with her dismal crooning; and would if unrestrained as she has done in other lands where unrestrained and opposed. She would make of our fair Columbia a despotism like that of Russia or Spain.

The Freethinkers actually outnumber the forces of superstition fully two to one; and if we were but organized we could easily rid our land of priestly rule and tyranny. Ladies and gentlemen, let us organize and go forward.

DR. T. J. BOWLES,

Prof. Indiana Rationalist Association.

WM. Y. BUCK,

SCHUYLER LATOURRETTE,

JOHN C. BECK,

JOHN H. PRINCE,

Officials Ind. R. A.

I heartily second the strong letter of Dr. Bowles. It sometimes seems that we have about all the religion and personal freedom we are entitled to, considering how little we have done and are doing to secure it. Compare our own slothful indifference with the cash enthusiasm of the organized forces of superstition. The Catholics of Indianapolis recently raised a pile of money for a "nobody knows what" fund. In less than a week a Presbyterians of the same city raised \$15,000 for a new church building. There are now 175 churches in the city. A young Catholic tells me he makes \$1500 a year soliciting subscriptions for the Catholic newspaper. There are scores of other Rationalist and Protestant papers, supported by public patronage and by endorsement simply because they are religious papers.

It is a human nature that we acquire love for a cause by working and sacrificing for it. As lovers of mental liberty, let us wake up, and get in the fight. If there is a Freethought society near, let us join it. If none, let us organize one. Three energetic Freethinkers in a township means that soon there will be twenty. I know for I've tried it.

Did you ever hear of a wealthy Freethought editor? It is a constant wonder how some of our excellent and brave papers exist, the way they are neglected by some of their admiring friends, who hugely enjoy the contents, but never help to pay the heavy expenses. The circulation is necessarily limited, and the papers are boycotted by all the orthodox adherents. I submit them to the court of public opinion, and would gather all my taxes go delinquent than to lose my subscription to any of them. Within the past year I have given over \$50.00 of my slender means to the cause of Rationalism, and honestly I never enjoyed anything else quite as well. I shall bequeath a goodly lump of life insurance when I go hence. The suggestion of the good Dr. Bowles is fine. What can I do to help? I will contribute to the general cause only—not to any individual.

Fraternally,
D. W. SANDERS.

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